

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last."—J. A. FROUDE.

No. 32, Vol. LXXIV.

Thursday, August 8, 1912.

Price One Penny.

HOW MINISTERS ARE CALLED.

IN conversation with a gentleman—a preacher—the other day the question of calling to the ministry was one of the topics of conversation. His father is a minister, and he said that he himself had felt that he had been called to preach, and so had taken up the work.

A prominent pulpit orator says: "A man's call to the ministry consists in his ability to preach the gospel and the willingness of the people to hear him." Another very prominent speaker says: "We want originality and authority in our preaching, and we can only get them by being deeply imbued with the Scriptures. We must master their structure and meaning and must drink deep of their inspiration. And to be effective in this age of the world, when mind is so active and men's taste is so cultivated, our pulpit style must have the three great properties of plainness, beauty and force."

In listening to the young man mentioned at the beginning of this article our thoughts went out to the thousands of "Mormon" elders who have traversed land and sea, who have braved the tempest and faced untold dangers in every clime for the gospel of Christ—men to whom the call came with no show or glitter, no eloquence, and many times a decided lack of freedom of speech. Men who have sacrificed their all that their fellows might know the truth, and knowing be made free. These men did not go because they had fathers who had been preachers. They did not go because they were eloquent of speech. They felt that it was a responsible position to seek office in the holy calling of the ministry, therefore they let the office seek them.

The Scriptures tell us that Moses was called to do a certain work among his brethren. He was the man, not of self choosing, for the position. He had been specially preserved by Divine interposition and prepared for the calling, and yet he complained of many defects in his nature. The Lord was under the necessity of compelling him to serve, and in doing so he took away from him one of the leading qualifications of our modern schools of divinity—eloquence. Every man who sought to usurp authority pertaining to God or to take upon himself that which did not of right belong to him was chastised—this we learn from the reading of the Scriptures.

Can you imagine the questioning of the disciples of Christ as to their abilities and fitness for the ministry? Those fishermen, whom Christ chose were not specially qualified for the ministry, except that they were humble and heeded the call made of them and did the bidding of the Master. Speaking of these men, He said: "Ye have not chosen me, but I have chosen you." They did not choose to preach, but He chose them and sent them forth and told them what they should say to that generation. Why should He be unmindful of His children to-day? Why should He not make choice of His representatives?

Saul of Tarsus was a persecutor of the followers of Jesus and was called from that work in a miraculous manner. He persecuted the saints and did many things "contrary to the name of Jesus," according to his own statements, which he felt were right. Perhaps many of the self-called, self-appointed ministers of to-day are just as sincere as was Saul and it may be that some day they will awake to realize where they have made a mistake. We should not condemn them if they are honest, but their honesty will make itself manifest in their love for the human family regardless of creed.

Why is it that "Mormon" elders in every part of the land are able to meet the prepared ministers of other denominations, and that, too, without preparation for their special callings, and in almost every instance come off victorious? The reason is that "We believe that a man must be called of God by prophesy and by the laying on of hands by those who are in authority to preach the gospel and administer in the ordinances thereof." There is no tendency to go farther than this.

When a man is clothed with power and authority to perform the duties and labors of the Lord it is not always manifest in his knowledge of the scriptures nor in his style of delivery.

The sermon of Peter, the fisherman, was instrumental in bringing into the fold of Christ three thousand. The history of the "Mormons" has been that men who have had only ordinary attainments, men who have not been endowed with special gifts of oratory, nor have had special training in the ministry, men who have been simple in their tastes and humble in all things, have been

the men who have accomplished the greatest amount of good in the world, and have preached to the conviction and conversion of thousands of seekers after truth.

While we recognize a knowledge of the scriptures as necessary, a ready flow of language as important, we claim that it is not the all in all for the man who preaches the gospel of Christ. Unless a man has the spirit which must accompany him in all his ministrations he fails in the preaching of the gospel, though he be endowed with the eloquence of a Demosthenes, the manners of a Chesterfield, or the language of a Channing. Humility must mark the minister of Christ—authority, more than the inspiration of the dead scriptures, must characterize his every act, then will his acts be recognized by God the Eternal Father, and his efforts be crowned with success, in the bringing of souls into the kingdom.

Now, as to another qualification in his "ability to preach the gospel"—"the willingness of the people to hear him." No man has had a message of truth to give to the world and the world been willing to receive it. It almost seems that the unwillingness of the people to receive what he has to say would mark the man as an ambassador of truth.

No ready ear was turned to the teachings of Moses. He labored under difficulties from the very beginning. The prophets of the Old Testament received all sorts of ill-treatment, banishment, imprisonment, scourgings—some even put to death to stop their talk. The "willingness of the people to hear them" was not one of the marks they received. John the Baptist was accused of blasphemy, and because he dared to tell the truth his head was given to a dancing siren. His death pleased the people.

Christ was hounded from place to place and received every indignity possible to heap upon Him, because He was not popular. He didn't pander to the public sentiment of His day. He destroyed traditions, and was at last subjected to an ignominious death. Paul dared to stand for his convictions, for, as he said, he had seen an angel and he knew that God knew it and he could not deny it. For this he was called "a pestilent fellow and a mover of sedition." He was at last taken before Cæsar and lost his life because of the unwillingness "of the people to hear him."

We might add to this array of testimony and speak of John, who was thrown into a cauldron of oil and then banished to work in the mines, of Peter who was crucified with his head downward, of the other apostles who were all put to death in some shameful manner, because forsooth they dared to tell the truth. "Willingness of the people to hear" has never betokened a minister of Christ.—*Liahona the Elders' Journal.*

YOU will never arrive at the understanding of any real truth until you free yourself from the influence of customs, fashions, creeds and prejudices of every sort.

CAN ANY GOOD COME OUT OF UTAH?

WHEN the Apostle Paul was arraigned before the Roman Governor Felix, the great orator Tertullus accused him, among other things, of being "a ringleader of the Nazarenes." Think of it! What a terrible crime it must have been to be a leader of the Nazarenes, that it should be made one of the principal charges against the apostle to the Gentiles, who before his conversion consented to the death of the devout Stephen. On that occasion not so much as a murmur went forth from those who now sought his life. On the contrary, he was upheld in this and other pernicious deeds, and was even delegated and empowered with letters to go to Damascus to further persecute the disciples of Jesus.

Although the Jews were expecting a Messiah, when the meek and lowly Jesus of Nazareth came amongst them, declaring Himself to be the Redeemer of the world, He fell far short of filling their anticipations, and was therefore rejected. To think that He had been born of humble parents, who were content to dwell in that most despised of all cities, Nazareth, whose population was considered impure, being half heathen; whose inhabitants spoke a harsh and uncouth tongue, and which was held in disrepute for many other reasons—all this was more than these seemingly pious Jews could bear. These were sufficient reasons for them to at once condemn Him as a false Christ.

The name "Nazarene" brought with it such a ring of disapproval and distaste, that any one bearing it was considered uncultivated and base. Even the righteous Israelite Nathaniel, "in whom," the Savior said, "is no guile," asked, "Can there any good thing come out of Nazareth?" when told by Philip, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (John 1: 45-47.)

The character and teachings of Christ were not considered by Pilate or Caiaphas, the high priest, when He stood before them on trial for His life. Pilate acknowledged that he found no fault in Him, but the fact that He was Jesus of Nazareth, supposed to have been the son of Joseph, a carpenter, and claimed to be "Christ, the Son of God," was sufficient in the mind of the high priest to condemn Him to death without further evidence or witnesses, and so he rent his clothes and cried "Blasphemy!" Christ's exemplary life, His great moral teachings, His many miracles, such as healing the sick, casting out devils, restoring the blind to sight, making the lame walk, and even raising the dead, amounted to nothing. He was, therefore, crucified on the cruel cross, with the inscription over His head, "Jesus of Nazareth the King of the Jews." (John 19: 19.)

If this same Jesus were to come in like manner in this day and age of the world, and if He were unfortunate enough to be reared in that much despised place called Utah, and were to come forth

crying "Repent, for the kingdom of heaven is at hand," declaring Himself to be the Redeemer of the world, would the people in this "enlightened" age accept Him as such and strew flowers in His pathway? I venture to say that His reception would be no more pleasant than that given Him by the Jews in the meridian of time. He would, no doubt, receive the same persecution that is now heaped upon His chosen servants and disciples.

Like the rich man who died and beheld Lazarus in Abraham's bosom, while he himself was suffering the torments of hell, and asked leave to go and warn his brethren, there are, no doubt, many who would gladly return to warn their brethren in this age; but if they will not heed the voice of God's servants, the prophets, they would not be persuaded "though one rose from the dead."

How often do the servants of the Lord present the gospel message—the plan of life and salvation—in the form of a tract, and have it returned to them, when it is known they are "Mormons" from "Utah," with the statement, "I do not believe in them." "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10: 14) Neither the character of these servants of the Lord nor the doctrine they teach is considered, but the fact that they are "Mormons" and come from Utah is sufficient to condemn them in the minds of many. To the people of to-day, there is as much distaste connected with the name "Mormon," as there was with the name "Nazarene" to the Jews in the Savior's time. Herbert Spencer, the greatest philosopher of his day, wrote, "Contempt, prior to examination or investigation, cannot fail to keep a man in everlasting ignorance."

Those of us who have lived in Utah know that it is no mean, little Nazareth, but a great commonwealth—one of the sovereign states of the United States of America—and governed by that great Constitution which was framed by inspired men. It is the hope of returning to that favored place of the Lord, after filling an honorable mission, to enjoy the blessings of our Heavenly Father and the association of His saints, that renews the determination of many an elder throughout the world to go forth and combat error with truth, and to deliver the gospel message, when he would otherwise despair of trying to save the souls of men who so little appreciate his labors. But "it shall come to pass," saith the Lord, "that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy." (Doctrine and Covenants 45: 71.)

Nottingham.

WILFORD C. BRIMLEY.

THE harmonies of nature are more beautiful than any words of man ever used in their description—they never grow old—never tire eyes or ear—are always in fashion.

THE ART OF LIVING.

THE art of living deserves a place among the fine arts. Like literature, it may be ranked with the humanities. It is the art of turning the means of living to the best account—of making the best of everything. It is the art of extracting from life its highest enjoyment and, through it, of reaching its highest results. To live happily requires the exercise of no small degree of art. Like poetry and painting, the art of living comes chiefly by nature; but all can cultivate and develop it. It can be fostered by parents and teachers, and perfected by self-culture. Without intelligence it cannot exist.

The art of living extends to all parts of the household. It selects wholesome food and serves it with taste. There is no profusion; the fare may be very humble, but it has a savor about it; the water so sparkles in the glass that you do not desire richer viands; everything is clean and neat. In another house may be seen profusion enough without either taste or order. The expenditure is larger and yet one does not feel at home there. The atmosphere seems to be full of discomfort. Books, hats, shawls and stockings in course of repair, are strewn about; two or three chairs are loaded with goods; the rooms are in confusion; no matter how much money is spent, it does not mend matters; taste is wanting, for the manager of the household has not yet learned the art of living.

The art of living is best exhibited in the home. The first condition of a happy home where good influence prevails over bad ones, is comfort. The husband who has been working all day expects to have something as a compensation for his toil. The least that his wife can do for him is to make his house snug, clean and tidy for his homecoming at eve. That is the truest economy, the best house-keeping. The worthiest domestic management makes the home so pleasant and agreeable that a man feels, when approaching it, that he is about to enter a sanctuary, and that when there, there is no ale-house attraction that can draw him away from it.

We are not satisfied merely with a house, it must be comfortable. The most wretched, indeed, are those who have no homes, but miserable too are those whose homes are without comfort. Comfort does not merely mean warmth, good furniture, good food and drink. It means something higher than this. It means cleanliness, pure air, order, frugality; in a word, house-thrift and domestic government. Comfort is the soil in which the human being grows, not only physically but morally. Wealth is not necessary for comfort. A poor man's home moderately supplied with the necessities of life, presided over by a cleanly, frugal house-wife, may contain all the elements of comfortable living.

Good tempers may be set down as an invariable condition of comfort. One writer says good nature is the very air of a good

mind. There must be peace, mutual forbearance, mutual help and a disposition to make the best of everything. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Comfortable people are persons of common sense. They have a natural affinity for honesty and justice, goodness and truth. They do not run in debt, for that is a species of dishonesty. They live within their means, and lay by something for a rainy day. Comfortable people do everything in order. They are systematic, steady, sober, industrious. They dress comfortably. They adapt themselves to the season. They do not toil after a fashionable appearance, they spend more on warm stockings than on gold rings, and prefer healthy, good bedding to gaudy window curtains.

Punctuality is another household qualification. How many grumblings would be avoided in domestic life by a little more attention being paid to this virtue. Late breakfasts and late dinners; too late for church and business; "cleanings" out of time; "washings" protracted till midnight; bills put off with a "call again to-morrow;" engagements and promises unfilled—what a host of little nuisances spring to mind. The unpunctual woman, like the unpunctual man, becomes disliked, because she consumes time, interferes with plans, causes uneasy feelings, and virtually tells us that we are not of sufficient importance to cause her to be more punctual. To the business man, time is money, and to the business woman, it is more—it is peace, comfort and domestic prosperity.

The art of living may be displayed in many ways. It may be summed up in the words—"Make the best of everything." It gives a brightness and grace to the home and invests nature with new charms; under its influence we inhale the common air and bask in the universal sunshine; we glory in the grass, the passing clouds and the flowers; we love the earth, and hear joyful voices through nature; we rise above the groveling creatures of earth, and aspire to the infinite. And thus we link time to eternity, where the true art of living has its final consummation.—**HEBER J. ROMNEY** in *Young Woman's Journal*.

Decision and Energy.—For success in life, it is essential that there should be a fixedness of purpose as to the object and design to be attained. There should be a clear conception of the outlines of that character which is to be established. The business of life, in whatever pursuit it may be directed, is a great work. And in this, as in all other undertakings, it is important in the outset to have a clear conception of what is to be done. This is the first thing to be settled. What profession or vocation is to be followed? The only rule for determining this is natural ability and natural aptitude, or suitableness for the particular business selected. The decision in such case should always be governed by that ideal of character which a man with high aspirations should form for himself.—**SELECTED.**

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 8, 1912.

EDITORIAL.

DISCREDITABLE TACTICS.

THE opponents of the work of God in these days are compelled to use all kinds of weapons in their desperate but unavailing efforts to resist its onward progress. There are many honest and well-meaning people who, through the craftiness of their religious teachers, have been led to regard the doctrines of the Latter-day Saints as erroneous and harmful, whereas they are in very truth the principles that God has revealed in these days for the temporal and eternal salvation of mankind. Such people little think that their spiritual guides are, from motives of self-interest, leading them away from God and truth, and thereby laying up for themselves and their followers a harvest of eternal regret. The prime movers in the opposition to the work of the Lord from its first establishment in these latter days have been professional ministers of the gospel. Enjoying rank, title and popularity in the world, and in many instances princely salaries, in connection with the prevailing systems of religion, the simple message of the restored gospel, with its accompanying Divine authority, seldom fails to arouse their antagonism.

If those who are opposed to our teachings would only give expression to their opposition in manly and legitimate ways, there would be no real cause for offence. If they were to come out into the open, as earnest witnesses for what they believe to be the truth, and endeavor to show wherein their doctrines are more scriptural or reasonable than those of the Latter-day Saints, they would thus demonstrate that, whether right or wrong, they are at least sincere and honorable. For many years our missionaries have been distributing literature freely in this land, that all who desire to do so might have an opportunity to know and investigate their teachings to the fullest extent. Yet the boasted scholarship and zeal for truth of many thousands of reverend sectarian champions have not produced a single clean, manly contribution to theological literature by way of an attempt to refute our doctrines or to establish the superiority of their own. It is true that a local clergyman some time ago published a collection of distorted quotations and lying stories—many of which have been disproved hundreds of times—which he set forth in his own vulgar way, but that work, to use a pet word of its author, is a

"travesty" alike on reason and common decency. With this single and unworthy exception, no effort has been made by any theologian in this land to prove that the teachings of the Latter-day Saints are not true and scriptural. On the other hand, we notice that rectors, bishops and archbishops have given their unqualified approval and blessing to novelists and sensational writers who, from mercenary motives, are engaged in collecting and fabricating stories against our Church and people. One would think that such people would some time recognize the unrighteousness of their cause from a consciousness of the unworthiness of their own motives and the miserable weapons with which they are compelled to fight.

In addition to the campaign of lies and slander, with which we are so familiar, our elders have been mobbed and our meeting places in some instances broken into and wrecked, as in Sunderland, Nuneaton and elsewhere. Mobocratic leaders thought it would be an easy matter to drive our missionaries out of these places. But the law of the land, administered with characteristic British fairness and vigor, stood in the way and taught a salutary lesson to those who were convicted of personal assault and destroying property. Finding such tactics unavailing, other and more discreditable means are now employed to accomplish the desired result. The course that is being pursued in some places is to visit our members and endeavor to undermine their faith in the Church and its teachings. This kind of "missionary" work is being done by some who profess to be followers of Jesus of Nazareth. We are not aware that any such tactics have ever before been resorted to in this land. Yet this underhand and dishonorable course is being pursued by some of our opponents.

We have lately read in the London papers that the clergy in some parts of that city have organized bodies of young men to do "picketing" in the vicinity of our meeting places, the avowed object being to persuade and intimidate our members and people generally from attending the services. It almost passes belief that men, professedly Christian, led by so-called ministers of the gospel, should in this twentieth century attempt to do such things in the capital city of Christian England. Surely it is the duty of every fair-minded Protestant to protest against this latest infraction of some of the fundamental principles of religious liberty.

During the recent labor troubles the question was frequently raised as to whether any combination of men have a right to interfere with the liberty of their fellows, to prevent them from working for whom they choose. It is not our province to discuss such matters. But if there be any merit in such a question, surely there is a hundredfold more in the question as to the righteousness of organizing bodies of men to hang around the meeting places of any class of religious worshippers, to hinder or persuade

people from entering to hear the teachings that are given there or who desire to worship God according to their belief and the dictates of their conscience.

Of course those who encourage the doing of such things will say that any and all means are justifiable in opposing the Latter-day Saints. Their process of reasoning is an old and a deceptive one. In the first place, they attribute to us evil motives and teachings, without any proof or confirmation whatever, and then justify their opposition by an appeal to their own unfounded allegations. Such have been the methods of religious persecutors from the earliest ages. But it has remained for some clergymen of the Established Church in the city of London, in the year of our Lord 1912, to introduce "picketing" as an instrument of intimidation and tyranny against a religious body whose doctrines do not happen to be popular, but which no one is able to refute or prove anything against the character of those who teach them. Again and again our missionaries have asked their opposers to give reasons that would justify them in the course they have taken. Rewards have been offered for evidence in support of charges that are made from every anti-"Mormon" platform and in some of the sensational papers, and still there is no response. Columns are filled in some of the papers with fabricated stories, built upon a series of unsigned letters—the last miserable resort of the cowardly libeller. Yet these unprincipled writers boast that in their unholy work they have the approval and endorsement of the highest religious authorities in the land. Would it be necessary for these divines, if they were truly ministers of God, to ally themselves with such people and approve such dishonorable means in order to advance the interests of truth and righteousness in the earth?

To the Latter-day Saints in these lands we would say, in the language of the Apostle Paul to the Galatian saints, "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." You have received the everlasting gospel as it has been revealed anew from the heavens in these days. The Church of Jesus Christ of Latter-day Saints, of which you are members, is the repository of God's truth and authority in the earth. If you believed and obeyed the restored gospel with a sincere heart, you have received a testimony of its truth and Divinity. If you have continued in the light and in the path of duty, that testimony has increased within you. You have tasted of the light and joy that the gospel of Christ brings to the heart of man. Recollect how the darkness and the mysteries of other days vanished, how the scriptures became clear and luminous, and the great facts of life and destiny appeared beautiful and harmonious in the light that came to you through the Spirit's baptism. Reflect often upon these things, and if the tempter should come to you in the form of a "friendly" visitor, trying with smooth words to undermine your faith in the

truth and authority of God, or perchance some wily "picket," stationed by the door of the meeting place of the saints, feigning an unselfish love for your immortal soul—at such times consider if it would be a wise thing for you to surrender truth and joy and Divine companionship for the uncertain friendship of the world. As saints of God, you are candidates for celestial glory. You must therefore be tried to prove your worthiness of the crown that is in store for the faithful. That crown is the emblem of victory in the battle of life. If you are victorious—as by the grace of God we all may be—then it shall be apparent to God and angels, men and devils, that you have justly earned your reward. Rejoice, therefore, that you have been privileged to receive the true gospel, and to battle and suffer for its sake, for if you take up your cross and follow your Redeemer on earth, you shall be exalted and dwell with Him eternally in the heavens.

H. I.

PRESIDENT CLAWSON ON THE CONTINENT.

WRITING from Basel, Germany, under date July 31st, 1912, President Clawson, who has almost concluded his visits to the missions and conferences on the Continent, reports as follows:

After leaving Budapest on July 18th, we returned and came to beautiful and scenic Switzerland by way of Trieste, Venice and Milan. Two days were pleasantly spent in Venice, a city justly renowned for its palaces, churches and fascinating water-ways. A noticeable feature of Venice is the absence of horses and dogs—the latter are a curse to many cities of the Old World.

A visit to the palace of the Doges is full of interest, and one could profitably spend hours in thoughtful contemplation before Tinterello's famous painting entitled, "The Glory of Paradise." It's an enormous picture, and presents to the astonished eye six hundred faces, with the resurrected Christ as the central figure. No two countenances are alike, and it is this phase of the painting that arouses the wonder of the visitor and elicits expressions of profound admiration for the skill and genius of the artist. An idea of its magnitude may be gathered from the fact that the canvas measures eighty-four feet in length by twenty-nine feet in width, and completely fills the space in one end of a large reception room.

The church buildings visited were hoary with age, and, as might be expected, contain many rare treasures and precious relics. The architecture of some of these venerable structures, when viewed in connection with the splendor of their furnishings and adornments, almost overwhelm the mind with awe. Yet, it is worthy of note, that there seemed to be an entire absence of the spirit of true worship.

A gondola ride is an experience unique in itself. The spirit is

lulled, the nerves are soothed and weariness is driven from the body, and, if taken immediately after a long, hot, dusty rail journey, as in our case, it becomes of infinite importance to one's health. We passed in and out of Venice and into the city of Milan, which is widely advertised to the world through its great cathedral. We had the pleasure of visiting this building. After entering, we threaded our way in and around fifty-two massive pillars, which reached high up into the roof, and finally arrived at the altar. We did not stop to pray, but simply stood to wonder at the richness of the interior furnishings and the immensity of this great house of worship, which, we were told, would easily accommodate forty thousand people.

One thing we observed with more than passing interest was a number of confessional boxes, such as are invariably used in the Catholic Church. As we silently glided along we noticed a woman kneeling at each of five boxes and whispering her confession of sin into the ear of the priest within, who, according to Catholic teaching, is empowered to grant absolution. This to our eyes was a strange spectacle, more perhaps because of its unfamiliarity than anything else.

We climbed four hundred and eighty-two steps into the tower and obtained a splendid view of the city. There remained but one surprise for us, and that occurred when we were officially informed that five hundred and fifty million franks, or one hundred and ten million dollars, were expended for labor alone in the construction of the cathedral. The material was contributed by the Duke of Milan and others. In confirmation of the enormous cost of Milan's cathedral, it is perhaps sufficient to say that the entire building, with its elaborate carvings, is constructed of marble—even to the roof itself, which is composed of mammoth slabs of this expensive stone.

After leaving Milan, we passed through the St. Gotthard tunnel, which is a marvel of man's ingenuity and skill, for it wound its devious way under the Alps, a distance of about ten miles, and fifteen minutes elapsed before we again "shot" into the light of day.

And then Switzerland with its beautiful cities, rugged mountains, glaciers, hills, and valleys covered with nature's carpet of green, placid but picturesque lakes, and waterfalls that both please and startle the eye! Once seen—never to be forgotten.

Interesting and spirited Priesthood and general meetings were held in the following cities: Lützer, Bern, Lausanne, Zürich, St. Gallen, Winterthur, Basel and La Chaud-de-Fonds. Much good counsel was given and many strong and impressive testimonies were borne for the benefit and edification of those who attended. The singing was an attractive feature of many of the meetings. Zürich deserves special mention in this respect.

Under the able leadership of Elder Lawrence Adams, the choir

did excellent work, and with its sweet and harmonious singing brought joy and gladness to many an honest soul. Young Sister Franciska Raba, of Hamburg, who was visiting in Switzerland, sang a number of solos on various occasions which were pleasing, effective and inspirational in character. The solos of Elders Manning and Adams, as also their duets, and the solos of Elder John W. Summerhays were chosen with judgment and rendered in splendid style, adding variety to the exercises. It is but truth to say that a good work is being accomplished in the Swiss and German Mission under the presidency of Hyrum W. Valentine, who enjoys the love and confidence of the elders and the saints. He is a devoted servant of the Lord, who has placed all—his time and talents and means—upon the altar of sacrifice that he might win souls to Christ.

RUDGER CLAWSON.

CONDITIONS IN UTAH.

ELDER JAMES J. ALLEN, who is laboring in Bury (Manchester conference), sends us the following clipping, taken from the *Bury Times* of July 27th, 1912. It is self-explanatory and will be of interest to our readers.

“THE ‘MORMONS.’

“TO THE EDITOR.

“Sir,—A few weeks since, a series of articles appeared in your paper, dealing with the question of ‘Mormonism,’ which articles we answered and denied the charges made. The Rev. Mr. Williams asked us why we did not get something in ‘black and white’ to refute the charges made. He also suggested that a statement from the Government officials of the United States would be acceptable. We agreed to this and accordingly I addressed a letter to Governor William Spry, of the State of Utah, who is in a position to give a true statement of conditions in Utah and the rest of the United States, so far as concerns the ‘Mormons.’ I wish to make it clear that I did not write as a citizen of U. S. A., but simply signed my name and address in Bury. In giving the answer to my letter he did so with the impression that I was a citizen of England, living in Bury, therefore it cannot be charged truthfully that his answer would favour us in any way. The statements made in the enclosed letter are direct and definite answers to the questions I asked the Governor of Utah. Let the public accept these statements at their true value.

“I will appreciate it very highly if you will be so kind as to insert in your paper of July 27th the above statement and the contents of the enclosed letter. Trusting you will do this, in the

interests of truth, as you have shown much fairness and courtesy to us in the past.—Yours, &c.,

“JAMES J. ALLEN.

“53 Ingham Street, Bury, July 22nd.”

[ENCLOSURE.]

“State of Utah, Executive Office,
“Salt Lake City,

“June 19th, 1912.

“Mr. James J. Allen, No. 53 Ingham Street, off Heywood Street,
Bury, England.

“Dear Sir,—I acknowledge receipt of your communication of the 8th instant, in which you make inquiry regarding certain conditions in Utah, and beg to reply to your questions as follows :—

“The laws of Utah guarantee the same religious freedom that is guaranteed in every other State of the Union.

“The relationship between Utah and the United States Government is identical to the relationship existing between all other States of the Union and the National Government.

“It is untrue that the ‘Mormons’ are enticing young women away from England to America for immoral purposes.

“Political positions in Utah are held by both ‘Mormon’ and Gentile.

“The ‘Mormon’ Church does not sanction and allow polygamous marriages.—Very respectfully,

“WILLIAM SPRY,
“Governor of Utah.”

MORAL EXCELLENCE.

MORAL excellence is the bright, consummate flower of all progress. It is often the peculiar product of age. And it is then, among other triumphs of virtue, that Duty assumes her commanding place, while personal ambition is abused. Burke, in that marvelous passage of elegiac beauty where he mourns his only son, says: “Indeed, my Lord, I greatly deceive myself if, in this hard season, I would give a peck of refuse wheat for all that is called Fame and Honor in the world.” And Channing, with a sentiment most unlike the ancient Roman orator, declares that he sees “nothing worth living for but the divine virtue which endures and surrenders all things for truth, duty and mankind.” Such an insensibility to worldly objects and such an elevation of spirit may not be expected at once from all men—certainly not without something of the trials of Burke or the soul of Channing. But it is within the power of all to strive after that virtue which it may be difficult to reach; and just in proportion as duty becomes the guide and the aim of life shall we learn to close the soul against the al-

lurements of praise and the asperities of censure, while we find satisfactions and compensations such as man cannot give or take away. The world, with ignorant or intolerant judgment may condemn; the countenance of companion may be averted; the heart of friend may grow cold; but the consciousness of duty done will be sweeter than the applause of the world, than the countenance of companion or the heart of friend.—CHARLES SUMNER.

FROM THE MISSION FIELD.

Grimsby Choir Outing.—The Grimsby branch choir (Hull Conference) had an outing on July 27th, 1912, at Raven Dale Valley, about eight miles from Grimsby. The minister of the parish kindly granted us the use of his field and also the parish chapel for our "tea." All kinds of sports were indulged in, prizes being given for running and jumping. After "tea" we held an open-air meeting. President Bernard Parry spoke on the first principles of the gospel. The choir, saints and friends had a delightful time.

District Meeting.—On Sunday, July 28th, 1912, President J. Eugene Lichfield and four traveling elders held two successful sessions of a district meeting at Blyth (Newcastle conference). The afternoon session commenced at 2:30. Elder H. W. Roberts administered the sacrament. President Lichfield explained why the Latter-day Saints vote upon the officers of the Church, after which the general and local authorities were presented by Elder Joseph Parmley. All were unanimously sustained. Elder P. H. Service said it was the desire of the Latter-day Saints to get the truth before the people. Dwelt upon the literalness of the resurrection, showing the hope we have beyond this life. Elder Joseph Parmley spoke upon the apostasy, showing the condition of the world at the time of Christ and immediately following, and the necessity of a restoration of the gospel. When the evening service commenced at 6:30 the room was well filled with saints and strangers. Elder P. H. Service spoke pointedly on the first principles of the gospel, and showed that the same gifts and blessings are in the Church to-day as in primitive times. Mr. William Turnbull (at one time a Methodist preacher) gave a description of Utah, where he resided for five years. While there he enjoyed the association of the "Mormons" and said no better class of people could be found anywhere. The stories circulated by the enemies of the "Mormon" Church are quite untrue. While in Utah he found the true spirit of Christianity. A duet was rendered by Sister Margaret Smith and Elder Louis L. Allen. President Lichfield urged an investigation of the principles of the gospel as taught by the Latter-day Saints. Said we come into the

world with a message of truth, and he could easily understand why we are persecuted.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XV.—PAUL'S SECOND MISSIONARY JOURNEY.

Text: Acts 17:1-17.

I. THE ROUTE.

1. Cities passed on the way to Thessalonica.
2. Paul's missionary method.
3. Who believed his word?
4. Attitude of believers? (a) Of the unbelieving Jews?

II. PERSECUTIONS.

1. Jason delivered to the rulers. (a) Released on bail.
2. Paul and Silas hurried out of the city by night.
3. Missionary work at Berea. (a) Class of people at Berea.
4. Bitterness of Thessalonians extends to Berea. (a) Actions of those who came from Thessalonica to Berea to oppose Paul and Silas. (b) Paul is sent away.

III. AT ATHENS.

1. Paul sends for Silas and Timotheus.
2. Paul stirred up over the idolatry displayed at Athens. Taught the gospel daily.

DIED.

JONES.—At Hucknall (Nottingham conference) on July 17th, 1912, Mrs. Emma Jones, aged 72 years; born October 16th, 1839. She lived and died in the full fellowship of the Church.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE,
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN